# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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## Miscellaneous Selections.

### EXTRACT FROM CHANNING'S SERMON.

*(Continued from our last.)*

*Secondly.* Having thus given our views of the unity of God, I proceed to observe, that we believe in the *unity of Jesus Christ.* We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conceptions of his character. This corruption of Christianity, alike repugnant to common sense, and to the general strain of Scripture, is a remarkable proof of the power of a false philosophy in disfiguring the simple truth of Jesus.

According to this doctrine, Jesus Christ instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds; the one divine, the other human; the one weak, the other almighty; the one ignorant, the one omniscient. Now we maintain, that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds, infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. —According to the common doctrine, each of these two minds in Christ has its own consciousness, its own will, its own perceptions. They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought that one person was constituted and distinguished by one consciousness. The doctrine, that one and the same person should have two consciousnesses, two wills, two souls, infinitely different from each other, this we think an enormous tax on human credulity.

We say, that if a doctrine, so strange, so difficult, so remote from all the previous conceptions of men, be indeed a part and an essential part of revelation, it must be taught with great distinctness, and we ask our brethren to point to some plain, direct passage, where Christ is said to be composed of two minds infinitely different, yet constituting one person. We find none. Our opponents, indeed, tell us, that this doctrine is necessary to the harmony of the Scriptures, that some texts ascribe to Jesus Christ human, and others divine properties, and that to reconcile these, we must suppose two minds, to which these properties may be referred. In other words, for the purpose of reconciling certain difficult passages, which a just criticism can in a great degree, if not wholly, explain, we must invent an hypothesis vastly more difficult, and involving gross absurdity. We are to find our way out of a labyrinth, by a clue, which conducts us into mazes infinitely more inextricable.

Surely if Jesus Christ felt that he consisted of two minds and that this was a leading feature of his religion, his phraseology respecting himself would have been coloured by this peculiarity. The universal language of men is framed upon the idea, that one person is one mind, and one soul; and when the multitude heard this language from the lips of Jesus, they must have taken it in its usual sense, and must have referred to a single soul all which he spoke, unless expressly instructed to interpret it differently. But where do we find this instruction? Where do you meet, in the New Testament, the phraseology which abounds in Trinitarian books, and which necessarily grew from the doctrine of two natures in Jesus? Where does this divine teacher say, "This I speak as God, and this as man; this is true only of my human mind, this only of my divine?" Where do we find in the epistles a trace of this strange phraseology? No where. It was not needed in that day. It was demanded by the errors of a later age.

We believe, then, that Christ is one mind, one being, and, I add, a being distinct from the one God. That Christ is not the one God, not the same being with the Father, is a necessary inference from our former head, in which we saw that the doctrine of three persons in God is a fiction. But on so important a subject, I would add a few remarks. We wish, that our opponents would weigh one striking fact. Jesus, in his preaching, continually spoke of God. The word was always in his mouth. We ask, does he, by this word, ever mean himself? We say, *never.* On the contrary, he most plainly distinguishes between God and himself, and so do his disciples. How this is to be reconciled with the idea, that the manifestation of Christ, as God, was a primary object of Christianity, our adversaries must determine.

If we examine the passages in which Jesus is distinguished from God, we shall see, that they not only speak of him as another being, but seem to labour to express his inferiority. He is continually spoken of as the Son of God, sent of God, receiving all his powers from God, working miracles because God was with him, judging justly because God taught him, having claims on our belief, because he was anointed and sealed by God, and as able of himself to do nothing. The New Testament is *filled* with this language. Now we ask, what impression this language was fitted and intended to make? Could any, who heard it, have imagined, that Jesus was the *very God*, to whom he was so industriously declared to be inferior, the *very being*, by whom he was sent, and from whom he professed to have received his message, and power? Let it here be remembered, that the human birth, and bodily form, and humble circumstances, and mortal sufferings of Jesus, must all have prepared men to interpret, in the most unqualified manner, the language in which his inferiority to God was declared. Why then was this language used so continually, and without limitation, if Jesus were the Supreme Deity, and if this truth were an essential part of his religion? I repeat it, the human condition and sufferings of Christ, tended strongly to exclude from men's minds the idea of his proper Godhead; and of course, we should expect to find in the New Testament perpetual care and effort to counteract this tendency, to hold him forth as the same being with his Father, if this doctrine were, as is pretended, the soul and centre of his religion. We should expect to find the phraseology of Scripture cast into the mould of this doctrine, to hear familiarly of God the Son, of our Lord God Jesus, and to be told, that to us there is one God, even Jesus. But instead of this, the inferiority of Christ pervades the New Testament. It is not only implied in the general phraseology, but repeatedly and decidedly expressed, and unaccompanied with any admonition to prevent its application to his whole nature. Could it then have been the great design of the sacred writers, to exhibit Jesus as the Supreme God?

I am aware that these remarks will be met by two or three texts, in which Christ is called God, and by a class of passages, not very numerous, in which divine properties are said to be ascribed to him. To these we offer one plain answer. We say that it is one of the most established and obvious principles of criticism, that language is to be explained according to the known properties of the subject to which it is applied. Every man knows, that the same words convey very different ideas, when used in relation to different beings. Thus Solomon *built* the temple in a different manner from the architect whom he employed; and God *repents* differently from man. Now, we maintain, that the known properties and circumstances of Christ, his birth, sufferings, and death, his constant habit of speaking of God as a distinct being from himself, his praying to God, his ascribing to God all his power and offices, these acknowledged properties of Christ, we say, oblige us to interpret the comparatively few passages, which are thought to make him the supreme God, in a manner consistent with his distinct and inferior nature. It is our duty to explain such texts, by the rule which we apply to other texts, in which human beings are called Gods, and are said to be partakers of the divine nature, to know and possess all things, and to be filled with all God's fulness. These latter passages we do not hesitate to modify, and restrain, and turn from the most obvious sense, because this sense is opposed to the known properties of the beings to whom they relate; and we maintain, that we adhere to the same principle, and use no greater latitude, in explaining, as we do, the passages which are thought to support the Godhead of Christ.

Trinitarians profess to derive some important advantages from their mode of viewing Christ. It furnishes them, they tell us, with an infinite atonement, for it shows them an infinite being, suffering for their sins. The confidence with which this fallacy is repeated astonishes us. When pressed with the question, whether they really believe, that the infinite and unchangeable God suffered and died on the cross, they acknowledge that this is not true, but that Christ's human mind alone sustained the pains of death.—How have we then an infinite sufferer? This language seems to us an imposition on common minds, and very derogatory to God's justice, as if this attribute could be satisfied by a sophism and a fiction.

We are also told, that Christ is a more interesting object, that his love and mercy are more felt, when he is viewed as the Supreme God, who left his glory to take humanity and to suffer for men. That Trinitarians are strongly moved by this representation, we do not mean to deny; but we think their emotions altogether founded on a misapprehension of their own doctrines. They talk of the second person of the Trinity's leaving his glory and his Father's bosom, to visit and save the world. But this second person, being the unchangeable and infinite God, was evidently incapable of parting with the least degree of his perfection and felicity. At the moment of his taking flesh, he was as intimately present with his Father as before, and equally with his Father filled heaven, and earth, and immensity. This Trinitarians acknowledge; and still they profess to be touched and overwhelmed by the amazing humiliation of this immutable being!!——But not only does their doctrine, when fully explained, reduce Christ's humiliation to a fiction, it almost wholly destroys the impressions with which his cross ought to be viewed. According to their doctrine, Christ was, comparatively, no sufferer at all. It is true, his human mind suffered; but this, they tell us, was an infinitely small part of Jesus, bearing no more proportion to his whole nature, than a single hair of our heads to the whole body; or, than a drop to the ocean. The divine mind of Christ, that which was most properly himself, was infinitely happy, at the very moment of the suffering of his humanity. Whilst hanging on the cross, he was the happiest being in the universe, as happy as the infinite Father; so that, his pains, compared with his felicity, were nothing. This Trinitarians do, and must acknowledge. It follows necessarily, from the immutableness of the divine nature, which they ascribe to Christ; so that their system, justly viewed, robs his death of interest, weakens our sympathy with his sufferings, and is, of all others most unfavourable to a love of Christ, founded on a sense of his sacrifices for mankind. We esteem our own views to be vastly more affecting, especially those of us, who believe in Christ's pre-existence. It is our belief, that Christ's humiliation was real and entire, that the whole Saviour, and not a part of him, suffered, that his crucifixion was a scene of deep and unmixed agony. As we stand round his cross, our minds are not distracted, or our sensibility weakened, by contemplating him as composed of incongruous and infinitely differing minds, and as having a balance of infinite felicity. We recognise in the dying Jesus but one mind. This, we think, renders his sufferings, and his patience and love in bearing them, incomparably more impressive and affecting, than the system we oppose.

*Thirdly.* Having thus given our belief on two great points, namely, that there is one God, and that Jesus Christ is a being distinct from, and inferior to God, I now proceed to another point on which we lay still greater stress. We believe in the *moral perfection of God.* We consider no part of theology so important as that which treats of God's moral character; and we value our views of Christianity chiefly, as they assert his amiable and venerable attributes.

It may be said, that in regard to this subject, all Christians agree, that all ascribe to the Supreme Being, infinite justice, goodness, and holiness. We reply, that it is very possible to speak of God magnificently, and to think of him meanly; to apply to his person high-sounding epithets, and to his government, principles which make him odious. The heathens called Jupiter the Greatest and the Best; but his history was black with cruelty and lust. We cannot judge of men's real ideas of God by their general language, for in all ages, they have hoped to sooth the Deity by adulation. We must inquire into their particular views of his purposes, of the principles of his administration, and of his dispositions towards his creatures.

We conceive that Christians have generally leaned towards a very injurious view of the Supreme Being. They have too often felt, as if he were raised by his greatness and sovereignty above the principles of morality, above those eternal laws of equity and rectitude, to which all other beings are subjected. *We* believe, that in no being, is the sense of right so strong, so omnipotent, as in God. We believe that his almighty power is entirely submitted to his perception of rectitude; and this is the ground of our piety. It is not because he is our creator merely, but because he created us for good and holy purposes; it is not because his will is irresistible, but because his will is the perfection of virtue, that we pay him allegiance. We cannot bow before a being, however great and powerful, who governs tyrannically. We respect nothing but excellence, whether on earth, or in heaven. We venerate not the loftiness of God's throne, but the equity of goodness in which it is established.

We believe that God is infinitely good, kind, benevolent, in the proper sense of these words; good in disposition, as well as in act; good not to a few, but to all; good to every individual, as well as to the general system.

We believe too, that God is just; but we never forget, that his justice is the justice of a good being, dwelling in the same mind, and acting in harmony with perfect benevolence.—By this attribute we understand God's infinite regard to virtue or moral worth, expressed in a moral government: that is, in giving excellent and equitable laws, and in conferring such rewards, and inflicting such punishments as are most fitted to secure their observance. God's justice has for its end the highest virtue of the creation, and it punishes for this end alone, and thus it coincides with benevolence; for virtue and happiness, though not the same, are inseparably conjoined.

God's justice, thus viewed, appears to us to be in perfect harmony with his mercy. According to the prevalent systems of theology, these attributes are so discordant and jarring, that to reconcile them is the hardest task, and the most wonderful achievement of infinite wisdom. To *us*, they seem to be intimate friends, always at peace, breathing the same spirit, and seeking the same end. By God's mercy, we understand not a blind, instinctive compassion, which forgives without reflection, and without regard to the interests of virtue. This, we acknowledge, would be incompatible with justice, and also with enlightened benevolence. God's mercy, as we understand it, desires strongly the happiness of the guilty, but only through their penitence. It has a regard to character as truly as his justice. It defers punishment, and suffers long, that the sinner may return to his duty; but leaves the impenitent and unyielding to the fearful retribution threatened in God's word.

To give our views of God in one word, we believe in his *parental character.* We ascribe to him, not only the name but the dispositions and principles of a father. We believe that he has a father's concern for his creatures, a father's desire for their improvement, a father's equity in proportioning his commands to their powers, a father's joy in their progress, a father's readiness to receive the penitent, and a father's justice for the incorrigible. We look upon this world as a place of education, in which he is training men by mercies and sufferings, by aids and temptations, by means and opportunities of various virtues, by trials of principle, by the conflicts of reason and passion, by a discipline suited to free and moral beings, for union with himself, and for a sublime and ever growing virtue in heaven.

Now we object to the systems of religion, which prevail among us, that they are adverse, in a greater or less degree, to these purifying, comforting, and honourable views of God, that they take from us our father in heaven, and substitute for him a being, whom we cannot love if we would, and whom we ought not to love if we could. We object, particularly on this ground, to that system which arrogates to itself the name of orthodoxy, and which is now most industriously propagated through our country. This system teaches, that God brings us into existence wholly depraved, so that under the innocent features of our childhood, is hidden a nature averse to all good, and propense to allevil; and it teaches that God regards us with displeasure before we have acquired power to understand our duties, or reflect upon our actions. Now if there be one plain principle of morality, it is this, that we are accountable beings, only because we have conscience, a power of knowing and performing our duty, and in as far as we want this power, we are incapable of sin, guilt, or blame. We should call a parent a monster, who should judge and treat his children in opposition to this principle, and yet this enormous immorality is charged on our Father in heaven.

This system also teaches, that God selects from the corrupt mass of men a number to be saved, and that they are plucked, by an irresistible agency, from the common ruin, whilst the rest are commanded, under penalty of aggravated woe to make a change in their characters, which their natural corruption places beyond their power, and are also promised pardon on conditions, which necessarily avail them nothing, unless they are favoured with a special operation of God's grace, which he is predetermined to withhold. This mockery of mercy, this insult offered to the misery of the non-elect, by hollow proffers of forgiveness, completes the dreadful system which is continually obtruded upon us as the gospel, and which strives to monopolize the reputation of sanctity.

That this religious system does not produce all the effects on character, which might be anticipated, we most joyfully admit. It is often, very often, counteracted by nature, conscience, common sense, by the general strain of Scripture, by the mild example and precepts of Christ, and by the many positive declarations of God's universal kindness, and perfect equity. But still we think that we see occasionally its unhappy influence. It discourages the timid, gives excuses to the bad, feeds the vanity of the fanatical, and offers shelter to the bad feelings of the malignant. By shocking, as it does, the fundamental principles of morality, and by exhibiting a severe and partial Deity, it tends strongly to pervert the moral faculty, to form a gloomy, forbidding, and servile religion, and to lead men to substitute censoriousness, bitterness, and persecution, for a tender and impartial charity.—We think too, that this system, which begins with degrading human nature, may be expected to end in pride; for pride grows out of a consciousness of high distinctions, however obtained, and no distinction is so great as that, which subsists between the elected and abandoned of God.

The false and dishonourable views of God which have now been stated, we feel ourselves bound to resist unceasingly. Other errors we can pass over with comparative indifference.—But we ask our opponents to leave to us a God, worthy of our love and trust, in whom our moral sentiments may delight, in whom our weakness and sorrows may find refuge. We cling to the divine perfections. We meet them every where in creation, we read them in the Scriptures, we see a lovely image of them in Jesus Christ; and gratitude, love and veneration call on us to assert them. Reproached as we often are, by men, it is our consolation and happiness, that one of our chief offences is the zeal with which we vindicate the dishonoured goodness and rectitude of God.

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Hope, like sorrow, when breathed forth by lips we love, irresistibly communicates a portion of its influence to our own hearts.

# Christian Register.

BOSTON, FRIDAY, DECEMBER 19, 1823.


The late Mr Ward, Baptist Missionary to India, was born in Derby, England, Oct. 20, 1769. He was, when young, apprenticed to the printin business, but was afterward encouraged to seek an education with a view to the Ministry. He sailed for India as a Missionary, May 24, 1799. Not being allowed to settle in the British territories, he fixed himself at Serampore. In 1800 he printed the New Testament in Bengalee. In 1809 he writes, "I have been for the six last years employed on a work, *On the Religion and Manners of the Hindoos.*" In this work he intended to furnish the most authentic and complete account that had been given on the subject. The work was inspected and approved by Dr Carey, before publication. It was published at Serampore, in 1811 in four quarto volumes. A second edition carefully abridged and greatly improved, was printed in one large octavo volume in 1815; and a third edition in two octavo volumes was published in England in 1817.

In June 1819, Mr Ward visited England. An important object of his visit was to collect contributions for the education of native preachers, at the college lately established at Serampore. In Great Britain, Holland, and America, he collected $25,000. While in England, he published a Sermon, from 2 Cor. v. 14, 15, which is said to contain the substance of all his pulpit addresses. Just as he was leaving England, on his return to Bengal he also published a volume of Farewell letters. This work has gone through three editions.

The last publication of Mr Ward was printed at Serampore, a little previous to his death. It is entitled, "Brief Memoir of Khrisna-pal, the first Hindoo in Bengal who broke the chain of caste by embracing the gospel. Mr Ward died at Serampore, of an attack of Cholera Morbus, March 7th 1823. He was apparently well and attended to business till 12 o'clock on the 6th but so rapid was the progress of his disease that he died about five on the following day.

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*Serampore Mission.*—The history of this Mission is thus far well worthy of notice.—Whatever we may think of the wisdom of the plan, or the probability of its final success, we must at least, award to these men the credit of the most faithful and persevering endeavours for the accomplishment of their purpose. Nor have their endeavours been wholly unavailing. Considering the difficulties they have had to encounter, it is indeed truly astonishing to contemplate how much they have effected. At first the British authorities in that region were wholly opposed to the operations of the Missionaries and forbade their settling within their jurisdiction. An entire revolution has however been wrought in their feelings and conduct towards them. The chief officers of government are now active in their co-operations with the Missionaries, in all their efforts for the mental and moral cultivation of India. Native Schools have for some years past been under the absolute patronage of the officers of government.

We are also informed, by the accounts from India, that fifty native preachers have been educated by the Baptist Missionaries, and are now engaged in disseminating the truths of Christianity among the inhabitants of Hindostan. But the most important achievements of the Missionaries are the means they have put in operation and the way they have opened for the general diffusion of a knowledge of the scriptures in India.

Aware that the Bible was the great engine by which they were to effect the important moral revolution they contemplated, they have set themselves in good earnest to translating and printing it. We are told that their establishment consists of a paper mill, a type foundery and twelve printing presses constantly employed. In 1818 the New Testament had been translated into *thirteen* of the languages of India, and the whole Bible into *five* viz. Bengalee, Sanscrit, Hindoo, Orissa, and Mahratta.—At the same time *twelve* different versions were in the press. The New Testament has been printed in Chinese, and the whole Bible translated. In 1819 the College for native preachers contained thirty seven students. At the same period there were nearly 10,000 scholars attending the schools established by the Missionaries, for the gratuitous instruction of children.

In view of the wonderful multiplication and circulation of the scriptures in the native languages of the country, it certainly seems that the seeds of a mighty moral revolution are sown and sowing in India.

We look upon the diffusion of the scriptures as a certain means of the eventual conversion of any heathen or idolatrous people who will receive and read them. Their influence will, no doubt for a long time be comparatively silent and imperceptible; but it must eventually become manifest; and aided, as it is, by a continually increasing knowledge of European arts and improvements, must, it seems to us, inevitably terminate in the production of an entire change in the whole moral aspect and character of that portion of the world. We are free to acknowledge that we have no sympathy with these Missionaries, in the particular religious doctrines they inculcate. At the same time we feel bound to express our unqualified approbation of their praiseworthy efforts for the diffusion of a knowledge of the scriptures. A temporary hindrance of the better influence of Christianity will, no doubt, be produced by false doctrine. But we do believe there is in the human mind and in the scriptures a redeeming power; that the pure word of God, by the aid of common sense, and the blessing of providence, and in connexion with the good moral influence which is more or less connected with the theories of every sect of Christians, will eventually cause truth to triumph over error, and thus vindicate the impartiality, excellence and divine original of the too long dishonoured religion of our blessed Master.

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The two letters which we have this day published in relation to the late Dr Lathrop of W. Springfield, appear to have been called forth by some remarks in the Register of Nov. 21, on his opinions respecting religious "awakenings." We sincerly regret if we have been the instrument of wounding the feelings of any of the friends of Dr Lathrop, by publishing any thing which they think adapted to make a wrong impression respecting his opinions or character. The remark which is the chief subject of complaint is that where we stated the testimony of an intimate acquaintance of Dr Lathrop, who represents him to have said, respecting 'awakenings,' "that he always dreaded their appearance among his people, and was always glad when they were past." Now this expression, if taken in the sense in which it was intended it should be understood, and in which it was represented to us as having been uttered, does not seem to us to convey a sentiment in any way inconsistent with the satisfaction which Dr Lathrop was known to feel in all instances of particular seriousness, or of genuine revival of religion among his people. The term "awakening" was used by us, and was represented to us as having been used by Dr Lathrop to indicate those violent excitements of the passions, and those frequent, noisy, and tumultuous meetings, which almost every clergyman of New-England has at one time or another been called to witness and regret. In the statement in the Register of Nov. 21st, we gave an exact report of the sentiment which was represented to us, as having been expressed by Dr Lathrop, and it was our aim to use the exact words.

No one, who knew Dr L., could suppose for a moment, that he was unfriendly to those instances of particular seriousness and inquiry, which were marked by no extravagances, and which consisted in a calm and orderly attention to the means of grace; and it is deeply regretted—for it was entirely unintentional—if the language we used was adapted to make such an impression. It was only of "*awakenings*," in the sense of the word in which we have been accustomed to hear it used—meaning those violent religious excitements in which people are carried away and deceived by their feelings, without having their understandings enlightened, or their conduct improved—it was only of such scenes as these, that Dr Lathrop was represented as expressing his disapprobation. There probably have been of late years many instances, and from the letter of Mr Lathrop, which we now publish, we find there have formerly been in Dr Lathrop's parish, instances of an anxious but quiet and orderly attention to religion, which have been called *awakenings*. These, however, are quite another thing than those religious ferments which have formerly gone by this name, and to which we alluded in our paper of the 21st ult. We are confident that whatever unpleasant feelings may have been excited by our remarks, have arisen from a misconception of the sense in which we used the unfortunate term 'awakening.'

No one who has seen the articles which have appeared in the Register in relation to Dr Lathrop, can suspect us of entertaining any other feelings than those of the highest respect for the memory of this venerated Christian Minister; and we are happy in having it in our power, by inserting the letters which appear this week, to show our readiness to counteract any impression we may unwittingly have made, which could possibly be construed as an injustice to his memory.

## ORIGINAL COMMUNICATIONS.

*For the Christian Register.*

### THE RECOLLECTIONS OF JOTHAM ANDERSON.

*CHAPTER XVIII.*

It was in the spring of the year—that it was rumoured the old cottage on the hill just at the edge of the village, was to be tenanted again. It had been for a long time out of repair, and considered not habitable. They must be extremely pressed by poverty, it was thought, who would be willing to make it their abode. And as there is always supposed to exist an antecedent presumption against the wretchedly poor, it was a matter of lamentation in the village circle that we were to be troubled by vagabonds.

It was with no small surprize, therefore, that I was requested by an interesting looking girl, of about fifteen years of age, to come and see her mother, who, she said, had over fatigued herself, and taken cold in moving into the cottage, and was quite ill. "We came but two days ago," said she; "and we are quite strangers here. But mother said the minister is always the friend of every body, and we can make bold to speak to him; so she sent me, sir, to beg you will please to step and see her. We have no earthly friend, and what shall we do?"

The modest and respectful manner of the girl, whose tears stood in her eyes as she spoke, touched me; and taking my hat I immediately accompanied her to the cottage.

It was little better than a ruin. The roof of the walls let in the weather, the casements were crazy and the glass broken, the floors worn and unsafe, and the only habitable room, gloomy and comfortless altogether. "It is but a sad place to which you have come," said I, as we approached it.

"I could hardly bear to come to it," said my guide; "but then mother says peace may be found in a hovel when it flies from palaces; and contentment is worth more than splendor. We have seen worse things than this, as well as better. She teaches me to make the best of every thing, as she does herself. But now she has got sick in trying to fix up this poor old place. The work was too hard and the weather too exposing.

It was even so. The appearance of every thing when we entered the door, bore marks of severe labor expended in the attempt to make the dwelling decent and comfortable. I was astonished that so much could be done in two days by two females. There was an air even of neatness in the apartment to which we were introduced. It was a small room with but one window, in which half the panes were broken, and their places supplied by various substances which shut out the light as well as the wind. The only furniture was a bedsted, three chairs, a trunk, and a table, on which lay several books—evidently long used, but with care. The broken floor had been cleaned, and an old piece of carpeting was spread upon it by the side of the bed on which the sick woman lay. The bedding was coarse, but perfectly clean, and it was impossible not to feel at once surprize, respect, and pity, for one who seemed so capable of adorning a better lot, and yet was condemned to one so wretched. This was my first feeling.

The invalid raised her languid head as I drew nigh, begging me to excuse the trouble she had given me. "But I was sick," she added, "and a stranger in a strange place; and I knew no one on whom to call, but the preacher of the gospel. I need help, and advice, and comfort. I have been cast off from the world, and have been seeking to fly to my God; and I felt that his minister would be ready to help me."

"It is our office," I replied, "in this way humbly to imitate our master. We must bear one another's burdens; and I am happy that you applied to me at once. First of all you need a physician, and I will send Dr Bowdler to you immediately."

In fact her whole appearance indicated a state of aggravated disease; and after a few more inquiries, which served but to heighten my interest in the mysterious stranger, I took my leave. The physician attended. The disease gained ground. I was every day at the house, and every day increased my wonder and sympathy. Benevolent ladies in the village gave their kind attentions, and much was done to alleviate the united sufferings of want and of disease. The patient endured with fortitude and cheerfulness, and seemingly with a spirit of religious acquiescence. At length the violence of the disorder gave way, and she became able to converse freely; but was evidently sinking and wasting in a settled decline.

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*For the Christian Register.*

### RELIGIOUS CONVERSATION.

The beneficence and wisdom of the Creator in bestowing on his rational creatures the faculty of speech, and those social dispositions which enable them to enjoy the privileges of conversation is generally acknowledged. The obligations thereby imposed on beings thus favoured, of rendering these privileges instrumental to the improvement and happiness of our fellow creatures and the wider diffusion of religious knowledge, and the praise of God, are not it is to be feared, so generally felt. Conversation may be made a medium of the highest moral and intellectual gratification. There is no method of instruction so generally acceptable. The knowledge thus communicated and acquired is more interesting, direct and definite, and from the associations with which it is usually connected, is calculated to leave more permanent impressions. If this fact is admitted, it affords an argument in favor of introducing religious subjects in common friendly intercourse, more frequently than has hitherto been practised. The duty of making religion a subject of frequent discussion among persons who openly profess it is a point which many admit theoretically while they practically disown it. One reason of this apparent inconsistency may perhaps be found in the impressions caused by an injudicions and mistaking zeal on the part of some, who believing themselves qualified to enlighten and instruct, have wearied or disgusted their associates by the continual repetitions and enforcements of their opinions. In avoiding one extreme it is natural and common to adopt its opposite. There are some classes of Christians who, though religion may be much in their thoughts, and its importance justly appreciated, are nevertheless seldom disposed to introduce it as a subject of conversation. It is readily admitted that there are occasions when it would be improper and injudicious to introduce religious conversation, but these are not perhaps so numerous as is generally supposed. It is apprehended that many persons who are usually considered averse to seriousness, would not only be disposed to listen, but also, to join in religious conversation if it were more frequently introduced and conducted in a more familiar manner. But there is too often a timidity, an appearance of reserve, or restraint among those from whom religious conversation might be expected to originate, which prevents it from becoming easy and general. One apology for this circumstance which immediately suggests itself, exists in the humility and diffidence which not unfrequently accompanies and sometimes obscures superior talents, which if exerted in conversation would enlighten, improve, and interest all who were favored by their communications. Some are too fearful of appearing ostentations, of displaying too much zeal in the cause they have espoused, of being considered enthusiastic or fanatical. Those appearances ought indeed to be avoided, they are really calculated to inspire disgust or prejudice against the system, of which they are supposed to form a part; but perhaps most men are more apprehensive than they need be of incurring these imputations, and, in their anxiety to avoid them, insure to themselves the character of coldness or insusceptibility on points where, if at all, they should be earnest & engaged,—and on which, even enthusiasm is more excusable, more respectable, than indifference.

The possession of superior talents is not, however, indispensible to qualify for usefulness in religious conversation. On other subjects most people are willing to meet on equal terms, and expect in general society both to bestow and receive some degree of general amusement. The generations of this world are wiser in this respect than the children of light, who too much neglect the talents committed to their care, and thereby fail to improve them. If it is acknowledged that Christians owe to society the benefit of a good example, it should also be remembered that the expression of just religious sentiments may prove beneficial when no opportunity is afforded of exhibiting any other proof of religious feeling. An impulse may in this manner be given to conversation, which will be the means of elevating its general tone, and making it on the whole interesting and improving.—While the inexperienced and uninformed are through this medium deriving edification and pleasure from those who are capable of imparting these advantages, the latter shall not lose their reward. Some emanations may be returned from the feeblest sources, which, though imperceptible in their present effects and immediate progress, may hereafter exhibit grateful and favourable influences. Those who do not understand the principles of Christianity, & have never felt its power, are liable to form very erroneous ideas of its character and design. It is therefore incumbent on those who have felt its gracious influence, to endeavour to present it to the unenlightened in its most attractive form.

The conversation and conduct of Christians should exhibit the spirit so frequently & strongly inculcated in the scriptures, and so eloquently displayed in the example of the blessed Redeemer. It is very difficult to form any precise rules for conversation. Some precepts, however, are contained in scripture, whose spirit will admit universal application:—"Let no corrupt communication proceed out of your mouth."—"Let all bitterness, wrath, &c. be put away from you, with all malice." These may suffice to shew what should be avoided; and the discourse which is free from all the evil dispositions here named may be termed negatively christian. Those who have not sufficient energy, independence, or information to introduce a higher tone of conversation will do well to guard themselves within the bounds here prescribed, for even this will be accounted an acceptable service where one has nothing more to give.

Persons of a social and cheerful temperament are liable to transgress the bounds of christian decorum, when only intending by a little innocent compliance to ingratiate themselves with the gay and thoughtless, and thus to allure their minds to higher pursuits. Others, of a serious and contemplative habit, are prone to err in the opposite extreme, and perhaps more unfortunately. By wearing a cold and formal deport-

ment, and declining to express any interest or sympathy in the innocent amusements & common transactions of life, they check the confidence and chill the affection of their friends, and prevent their own usefulness, by the restraint they impose on others, who are afraid to speak on any but serious subjects in their presence.

The principal motive, the chief end and aim of conversation among Christians, should be the promotion of religious knowledge, the extension of those sentiments and feelings which improve virtue, and consequently happiness. The spirit which leads a Christian to commiserate the sorrows, and alleviate the sufferings of his brethren, will also teach him to avoid every unkind and injurious expression, to seek the edification of his neighbour in the first instance, and his gratification in the second, to be gentle, to be courteous, and in conformity with the instructions of the Apostle, to "be a pattern to believers, in his Conversation."

*For the Christian Register.*

*Washington city, Dec.* 4, 1823.

SIR.—Your paper of the 21st November did not fall into my hands, till since my arrival in this city. As it contains some observations in relation to the opinions of my late father, upon the subjects of revivals of religion, which appear to me to be erroneous, I feel it my duty to make a brief reply.

The letter of the Rev. Mr Sprague, which originally appeared in your paper,* was submitted to my inspection before its publication. I then thought that it contained a correct statement of my father's sentiments. I have now again read it with attention, and still maintain the same opinion. This has been confirmed, in my hearing, by several of the older members of the church, and by one of his aged deacons, who lived near to my father, and was on terms of the greatest intimacy with him. Indeed, I will venture to say, that there is not a single person in the parish, who shared his confidence in the smallest degree, who entertains a doubt of its correctness.

For the last twenty-five years of his life, I was either a member of his family, or lived very near him, and, when about home, usually made him a daily visit. During this period, several instances occurred, among his people, of a more than ordinary degree of attention to religion. On such occasions, it was his practice to appoint occasional lectures in the remote parts of the parish, and to have a weekly evening meeting in his own neighbourhood. When his health, age, or infirmities forbad his performing the whole exercises of the evening, he generally requested me to read his manuscript or a printed sermon, and then made an application of the subject in a familiar extemporaneous address. In the revival which took place in 1816, I seldom failed of accompanying him, on account of his age, to the place of meeting, and of returning home wtih him after the services were ended. I have mentioned these circumstances respecting myself, for the sole purpose of showing the opportunities which I had of knowing my father's views and feelings. The language of his Memoir, that the "universal attention to religion was matter of joy," was but a feeble expression of the emotions of his heart. He rejoiced in the rise, the progress, the continuance, and the fruits of a revival. He always lamented their decline, and prayed earnestly and fervently, both in public and in the family, for more copious effusions of the divine spirit, that all might be brought to repentance, and to a knowledge of the truth as it is in Jesus.

In your editorial remarks, you refer to the testimony of some person, who had heard Dr Lathrop say, in relation to what are called religious awakenings, that "he always dreaded their appearance among his people, and was always glad when they were past." I know not who the gentleman is, who has furnished his testimony to this fact, and I certainly do not mean to call in question his integrity, nor to impeach his veracity. But the sentiment is in such direct opposition to those which I have been accustomed to hear from the same lips, that I do believe the gentleman must be mistaken in his recollection, or has made a general application of observations made in relation to some particular case. Dr Lathrop did not dread a "revival" of religion, or an "awakening" among his people to the concerns of religion.—His only anxiety was to check the abuses and restrain the excesses which sometimes accompany them, and thus make them productive of the fruits of peace and holiness.

SAMUEL LATHROP.

*West Springfield, Dec.* 11, 1823.

MR REED.—That your readers may judge whether the statement of my father's sentiments in regard to revivals of religion, by the Rev. Mr Sprague is correct, or whether "he dreaded to have an awakening come into his parish, and was always glad when it was past," I send you the following extract of a letter written by my father to my son, the Rev. Mr Andrews of Putney, in reply to a letter received from him, giving an account of an extensive revival in his congregation. SETH LATHROP.

*West Springfield, Dec.* 17, 1816.

REV'D AND DEAR SIR.—Yours of 2d inst. I received with gratitude and read with pleasure. We seldom hear of such a great and speedy reformation among a people as has taken place among your people. You have seen in miniature an accomplishment of the prophet's prediction, that a nation should be born at once, and the earth shall bring forth in a day. The alteration among my people has been pleasing and refreshing: but in no measure equal to what you have seen. In little more than a year, there have been about sixty added to our church, a number of whom were heads of families; but the greater part were youths. They have generally appeared to be painfully affected with a conviction of their sins, and solicitous to obtain a renovation in the spirit of their minds. Under a sense of guilt, impotence, and unworthiness, they profess to place their reliance on the atonement of the Saviour, and on the grace of the divine spirit. Perhaps you can say, as I am sure I can, I know nothing in my manner of preaching which has produced the late alteration among my people. I have preached the same doctrines, and in the same manner as in years past. We both may say, as the Apostle says, "Paul plants and Apollos waters, but God gives the increase."

* October 24, 1823.

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The Tract which we have advertised as just published, entitled "Advice to a Young Woman at Service," is confidently recommended to the public, as possessing great merit, and adapted to do great good. All we have heard allude to it, speak of it in strong terms of approbation. It should be in every family, for it cannot fail to be useful to all who read it, of whatever grade. It is a cheap tract, and we doubt not that many benevolent persons on reading it will purchase it for distribution.

## GENERAL INTELLIGENCE.

MASSACHUSETTS PEACE SOCIETY.—The anniversary of this Society will be celebrated on *Christmas day.* The services will be performed in the Old South Church in Boston, to commence at half past six in the Evening. After prayers, and appropriate Music, an Address will be delivered by Tyler Bigelow Esq. of Watertown. A collection will be taken in aid of the benevolent purposes of the institution.

JEWISH CATHOLICISM. We are informed that in the christian city of New-Orleans, a Protestant church has been sold on execution for $20,000, to Mr Judah Touro, of the Jewish faith, (formerly of Boston.) We are informed that this gentleman purchased the church, that the society may continue to worship there.

MAIL ROBBERY. The postmaster of Newbern Montgomery county, Virginia, has been detected in opening the letters that pass through his office, and taking from them whatever money they may contain. He was apprehended and imprisoned on the evening of the 29th ult. We understand that the postmaster General is making arrangements for the greater security of the mails by causing locks to be put on the principal mail bags of a different description from those used on the way bags, so that however dishonest any of the postmasters may be in any of the inferior offices, they cannot rob any but the smaller mails.

WINTER. In the early part of last week a fall of snow of about six inches gave us tolerable sleighing. Another storm from N. E. commenced on Monday and continued without much abatement till Tuesday evening. The depth of snow is now considerably upwards of a foot.

LIBERAL PATRONAGE. By an article in the last New Hampshire Patriot, it appears there are between three and four thousand subscribers to that paper. A greater patronage, we understand, than is enjoyed by any other country paper in the United States.

N. HAMPSHIRE CIRCUITS. During the Fall Term of the circuit of the Supreme Court, of New-Hampshire, fifteen persons were sentenced to confinement in the State Prison. viz. *One* for one year, *four* for two years, *three* for three years, *three* for four years, *two* for five years, *one* for six years, and *one* for eight years.

RESOURCES OF NEW YORK.—Manufacture of Salt at Salina, N. Y. In 1800, 42,754 bushels.—In 1814, 295,215 bushels. In 1822, 606,468 bushels, affording a revenue, which is appropriated to the benefit of the Grand, Canal of $75,207,89 cents. It is added, that three millions of bushels can be annually made, which at the present tax (12 1-2 cents per bushel) would yield a clear annual income of $375,000.

Samuel Stevens, jr. has been re-elected Governor of Maryland, by the Legislature of that State.

The Legislature of Massachusetts will assemble in this city, on Wednesday, the 7th of next month.

His Excellency James Pleasants, Jr, has been unanimously re-elected Governor of Virginia.

The Doctors at Natchez are discussing whether vegetable or animal putrefaction produced the late sickness at that place.

Gens. La Fayette, Putnam and Lippit, of the Revolutionary Army, are believed to be still living.

183 new buildings were erected in the 10th Ward N. York, the last season.

A representation, in effigies, of the tottures of the Inquisition, is exhibiting at N. York.

General Cortez, has arrived at a southern port, and is now on his way to Washington; he comes as envoy from the Mexican government. The General was in this country a year or two since, on a mission from his Government. The new Congress of Mexico, says the Mobile Register, were to meet on the 8th of November, and the general impression was that they would adopt a federative government similar to that of the United States.

## *Congressional Proceedings.*

### SENATE.

WEDNESDAY, Dec. 3 A resolution was submitted by Mr Dickerson respecting the appointment of a committee, who in conjunction with gentlemen appointed by the House should have the direction of monies appropriated for the purchase of books, maps, &c. for the use of the two Houses of Congress.

It was read and laid on the table.

The Senate adjourned to Friday.

FRIDAY, Dec. 5. It was agreed to wear mourning in respect to the memory of Hon. Elijah Boardman, deceased, a late member of the Senate.

Sundry documents were received from the Secretary of the Treasury respecting the amount of the duties of tonage and imports received during the year ending Sept. 30, 1823—and also concerning the amount of direct taxes still due.

The appointment of the standing committees was postponed till Monday, to which day the Senate adjourned.

MONDAY, Dec. 8. The power of appointing Committees, who before have been chosen by ballot, was by vote vested in the presiding officers of the Senate.

Several Messages were received from the President on executive busines. Also a message relative to the settlement of the accounts of Daniel D. Tompkins, Vice President of the United States. (The balance allowed him is $35,000.)

After spending some time in executive business the Senate adjourned.

TUESDAY, Dec. 9. A standing committee on roads was ordered to be appointed. A committee was also ordered to be appointed to consider the expediency of *abolishing imprisonment for debt.* The day was finished in the consideration of executive business.

WEDNESDAY, Dec. 10. The President pro tempore announced the appointment of the different standing committees. The Hon. James Brown, of Louisianna announced the resignation of his seat in the Senate in consequence of his appointment as minister to France.

Mr Barbour made a motion relative to the settlement of certain claims of Virginia against the United States for money expended during the late war.

Mr Benton gave notice that he should ask leave to introduce an amendment of the Constitution, so as to provide, that *the election of President, &c. shall be made by the people, without the interrention of Electors.*

Mr Johnson of Kentucky offered a resolution respecting a new organization of the judiciary system, so that three additional circuits should be added to the present number.

The resolution was read and laid over for consideration.

The Senate proceeded to the choice of a chaplain, and on the second balloting it was found that the Rev Dr Staughton was elected.

After referring certain parts of the President's message to particular committees, the Senate adjourned.

### HOUSE OF REPRESENTATIVES.

WEDNESDAY, Dec. 3.—It was ordered that the call for petitions be dispensed with; it was also ordered that when the House adjourns, it adjourn to Friday.

The House then resolved itself into a committe of the whole on the state of the Union. They then proceeded to the consideration of the President's Message.

The different parts of the Message were, on motion of Mr. Taylor of New-York, referred to the several appropriate committees.

The House then adjourned to Friday.

FRIDAY, Dec. 5.—A resolution was offered by Mr Livermore of N. H. relative to the expediency of having the U. S. Mail transported in the day time, except when carried by water.

A motion was made by Mr. Foot of Con. relative to the regulation of Commerce between the several states. Mr Mc Duffee offered a resolution relative to an amendment to the Constitution of the United States, providing for a uniform mode of electing the Members of the House of Represenatives in Congress and also of the Electors of President and vice President of the United States; and also to provide that the election of said officers should never devolve on the House of Representatives.

The claim of Georgia for military services was referred to the committe on Military affairs.

Resolutions were offered respecting aid to be afforded to the mother of the late Capt. Perry, and to the widow of the late Capt. Lawrence.

MONDAY, Dec. 8.—Upwards of fifty memorials and petitions were this day presented and referred.

*The Greeks.*

Mr. WEBSTER of Mass. submitted the following resolution for the consideration of the House.

*Resolved*, That provision ought to be made, by law, for defraying the expense incident to the appointment of an Agent, or Commissioner to GREECE, whenever the President shall deem it expedient to make such appointment.

This resolution was accompanied by some appropriate remarks explanatory of the motives in introducing it. On motion of Mr Webster the resolution was laid on the table, that before acted upon, it might receive the deliberate consideration of the House.

After disposing of certain motions of minor consideration, the House proceeded to the choice of a Chaplain. On the second balloting the Rev. Mr Bascom, of Ohio was elected.

Mr Baylies presented a petition of the inhabitants of New-Bedford, Mass. for the protection of the Whale Fishery;—and Mr Cambreleng presented a petition from the Tallow Chandlers of New-York in direct opposition to the foregoing.

The committee on naval affairs was instructed to inquire into the expediency of continuing the pensions of certain widows and orphans. The committee on the judiciary was instructed to inquire into the propriety of extending the jurisdiction of our highest state courts, to certain cases formerly under the cognizance of the U. S. Courts.

A number of other motions of minor interest were disposed of, and the House adjourned.

TUESDAY, Dec. 9.—The motion of Mr McDuffee, on an amendment to the Constitution of the United States, was referred to a special committee.

It was moved and voted that inquiry be made respecting the expedieney of appropriating money for opening a canal between the navigable waters of the Tennessee and Coosy rivers.

Mr Wright made a motion relative to equalizing the salaries of the District Judges, which have varied in different States, from $800 to 3000.

A motion was made on the subject of fortifying the harbour of Pensacola.

Instructions were also given to the committee on the Judiciary relative to the Naturalization laws, and rates of Navigation. Adjourned.

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THE GREEKS. Much attention has lately been bestowed on the situation and sufferings of this interesting people. Meetings have been held in New York and Philadelphia, to concert measures and procure funds for furnishing them aid. An adjourned meeting is also advertised to be held at the hall of the Exchange in this city, at 6 o'clock this evening, for the purpose of uniting the efforts of those disposed to assist this people in their struggle for liberty. It will also be observed in our Congressional Journal, that Mr Webster of this city has introduced a resolution on this subject in the House of Representatives in Congress.

The following remarks are from the Rhode Island American, of Tuesday.

CAUSE OF THE GREEKS. At a numerous meeting, recently assembled in New-York, a very large and respectable committee was appointed to solicit and receive subscriptions in behalf of the Greeks from the inhabitants of the city and state of New York, and of the neighbouring states. At a meeting of this committee, on the 5th inst. it was announced that several hundred dollars had been already contributed to the fund; three hundred of which were from Nicholas Biddle, Esq. of Philadelphia. Committees were appointed to draft an address to the public; to petition Congress to recognise the independence of the Greeks; and to open a correspondence with the members of the government of Greece, and generally to obtain such information relative to the situation and prospects of the Greeks, as may be necessary to enable the committee to fulfil the objects of their appointment; a committee was also appointed to correspond with friends to the cause in other towns and cities of the Union, and to solicit their co-operation. A resolve passed, requesting the Clergy in all parts of the country, and especially in New-York and its neighborhood, to preach a sermon in behalf the Greek cause, and, if thought expedient, to have a collection in its support.

The example of New-York has already been followed in Philadelphia, Albany, Wilmington (Del.) and New-Haven. The venerable Bishop White officiated as Chairman of the meeting which was held in Philadelphia.

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THURSDAY LECTURE.—Dec. 17, 1823.

Text, Proverbs ix. 16.—"*A gracious woman retaineth honour.*" From this text the preacher took occasion to speak of the duties of WOMEN, in their several relations as *daughters—sisters—wives—mothers* and *members of society.*.

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ERRATUM. *In a few copies of the present number, on the fourth column of the first page—after the word "aggravated," in the sixth line of the third paragraph for* was, *read* woe.

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## MARRIED,

At Portsmouth, Mr John Low Jr. mer. to Miss Sarah Ann Simes; daughter of Mr. George Simes; Mr James Hammond to Miss Eliza Ann Twombly.

In Medford, Mr Charles James to Miss Mary Wilson, both of Medford.

In Eastport, Mr Oliver S. Livermore, merchant, to Miss Sarah Johnson.

In Bangor, Mr Daniel Lambert 3d, to Miss Joan Bridges.

## DIED,

In New York, on Saturday morning, the venerable and Rev. Ezra Sampson, in the 76th year of his age. The writer hereof knew Ezra Sampson. I knew him in health; I knew him in sickness; and I saw him when he was dying;—and to witness the expressions of that good and happy man, in his last hour, contained a lesson that was the most impressive and instructive to the living. His life was that of a pious and cheerful christian, his death that of a firm believer in the promises of the Gospel. He has been one of the most useful benefactors in presenting the world with the school book, which bears his name, and which sooner or later will be received and used in every christian seminary. Nothing of the kind has yet appeared superior to it. *N. Y. pap.*

In Taunton, on the 9th ult. Mr. Lorenzo W. Elliot, son of the widow Lydia Elliot, aged 17.

In Eastport, Miss Fanny, daughter of Mr Paul Johnson aged 25.

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*Christmas and New Year's Gifts for the Poor.*

FOR sale at the House of the Society for Employing Female Poor, in High-street, a variety of articles of clothing for women and children, adapted to the wants of the poor at the present season.

All kinds of washing and ironing done at the above place with neatness and expedition. dec. 19.

THE annual meeting of the "Society for Employing the Female Poor" will be held at the Society's House in High-street, on Thursday, the first day of January, at eleven o'clock.

The annual subscriptions will be received at the same time. dec. 19.

*Advice to a Young Woman at Service.*

JUST published at this Office, for the Trustees of the Publishing Fund, price 6 cts. "Advice to a Young Woman at Service, in a letter from a friend, by the author of James Talbot."

*ALSO,*

In the press, and will be published on the 30th inst. the *third* part of Geneva the Catechism. Dec. 19

Channing's Sermon.

JUST published at this Office, 12 cts. single, $1.00 per dozen, $7.00 per hundred, "A Sermon, delivered at the ordination of the Rev. JARED SPARKS, to the pastoral care of the First Independent Church in Baltimore, May 5, 1819. By WM. ELLERY CHANNING, Minister of the Church of Christ, in Federal-street, Boston. *Eleventh Edition.*

# POETRY.

*The following is from the article entitled "Schiller's Minor Poems," in the last number of the North American Review.*

Throughout the poetry of Schiller the chaste and delicate character of his mind is apparent. He was fond of purity and virtue, of studious retirement and domestic happiness. He has several little pieces, in which he elegantly expresses his admiration of woman, and his female characters are often invented with peculiar felicity. 'The Girl from abroad,' 'The Voice of a Spirit,' 'The Maiden's Complaint,' are three beautiful specimens of his manner in this department of poetry. He has contrasted in one of his poems the character and offices of woman and man.—This piece is a favorite with all lovers of the German muse; but in attempting to translate lines on a subject, in which every man is too much interested to adopt without addition the sentiment of another, a literal version has seemed impossible, and nothing has been produced but a feeble imitation.

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THE DIGNITY OF WOMAN.

Honor the fair; for of beauty the daugthers
Light up the rainbow on life's stormy waters;
Roses from Paradise they intertwine
With the dark threads, which destiny's weaving;
Gladness of hearts that are lonely and grieving,
Beams from their eyes, bright with mildness divine.

On the spirit's boldest pinion,
Man through nature's circle floats,
Bows to passion's full dominion,
Loves her ever varying notes;
On the distant hope he seizes,
Follows that which gleams afar,
And the transient dream that pleases,
Chases to the farthest star.

Woman with magical, eloquent glances,
Calls back the wanderer that rashly advances,
Chaining affection to home's cheerful sphere;
Nature, his heart mid the children retaining,
Bids him, discarding his restless complaining,
Trust in their love and find happiness here.

On desire's broad, boundless ocean,
Man, the fugitive, is tost;
Mid his bosom's wild commotion,
All the softer joys are lost;
Soon destroying what he raises,
Never ends his passion's strife,
And the pile, when glory blazes,
Lights him through the vale of life.

Mild, and contented with tranquiller hours,
Woman delights in the moment's fair flowers,
Happy—for innocence always is gay;
Oft at the altar, in purity kneeling,
Breathes she the prayer of devotion with feeling;
Angels, ye smile, as around her ye play.

Proudly on himself relying,
Dark his breast, his heart a waste,
All the threats of fate defying,
How shall man, love's blessing taste?
Joys of hearts with friendship glowing,
And the sweet exchange of souls,
Love's pure stream, that ever flowing
Tides of rich enjoyment rolls.

But as from Æolus' harp, when 'tis shaken
By the light breeze, notes of harmony waken,
So beats the sensitive heart of the fair;
Love's holy plants in her breast gaily flourish,
Plants which the regions of purity nourish,
Hallowed and blest be the fruit that they bear.

In the fields of honor roving,
Lost amid her dazzling ways,
Power and fame, and splendor loving,
Man, ambition's voice obeys;
And his heart is passion's dwelling,
Fill'd with wishes dark and wild;
Eris' hundred voices swelling
Rage, where Charis never smiled.

Spirits of war, to the fight fiercely rushing,
Woman disarms; every wind sweetly hushing,
Stills the worst waves of the stormiest sea.
Peace, canst thou find in the world's wide expansion,
Rest for thy wings? Tell me where is thy mansion?
Daughter of innocence! where but with thee?

—

Schiller was happy in private life, and he deserved to be so. He gained also what to the poet is more desirable than private ease; he gained that which is the best inspiration of the bard, and the best reward of bravery,—that which made Hector valiant, and the Lacedemonians temperate,—that which best encourages eloquence & excites to mental labour,—the praise of Woman. He is the great favourite of his fair countrywomen. To them he seems to appeal with a modest confidence in his own merit and the purity of his works. 'In the female forum,' says he, 'the judgment of individual actions may be wrong; the judgment of character never.' 'The opinion of man,' he expresses himself in a distich, 'is founded on reason, that of woman on her feelings; when she does not feel, woman has already passed sentence.' And when he takes leave of his reader, and modestly speaks of the nature of his poems and of whom he would gain the approbation, he says,—'The echo of them will be lost, when the season is gone by; the desire of the moment gave birth to them; they fly away in the light dance of the hours; only if they deserve a crown, may it be from the virtuous, from those to whom truth is pleasing, but for whom gaudiness has no charms; from those who possess hearts to discriminate and to cherish the beautiful.'

# MISCELLANY.

## THE GIPSEYS.

This singular people, who are scattered over the whole of Europe, and every where keep themselves distinct from the people among whom they dwell, amount to about 7, or 800,000. The following account of their present condition in England is from the European Magazine.

There appears to be good ground to believe that these extraordinary itinerants were originally of the lowest class of Hindoos; having emigrated from Hindoostan about A. D. 1408. Their language is undoubtedly a species of Hindostanee, as is shown by a comparison of grammatical peculiarities, as well as of a number of words taken down as specimens of their language, from English Gipseys, and from Turkish Gipseys in Hungary (printed in the 7th volume of Archæologia;) also, by selections from the Vocabulary, compiled by Grellman, the author of a learned dissertation on the subject; and by words obtained, as a translation of familiar English words from Gipseys in the immediate neighbourhood of London. Throughout the countries of Europe, during the four centuries that they have wandered about as outcasts, they appear to have preserved among themselves, and transmitted unimpaired to their descendants, together with other invariable characteristics of their origin, while speaking the languages of the respective countries they inhabit, one common language of their own, to which they appear to be attached, yet which serves them for no other purpose, that we are acquainted with, than that of concealment. The combined influence of time, climate, and example, has not effected any material alteration in their state.

A recent traveller states, that he met with numerous hordes in Persia, with whom he had conversed, and found their language the true Hindostanee. In Russia he found them both in language and manners, the same, corresponding exactly to the Gipseys of our own country. In Poland and Lithuania, as well as in Courland, they exist in surprising numbers. In Hungary, their number amounts to about 50,000; and they are scarcely less numerous in other parts of Europe; every where exhibiting the same deeply-rooted attachment to their ancient habits and half-savage customs, as vagrants, thieves, and fortune-tellers. How far the treatment they have received from civilized nations, among whom they have been universally objects of contempt or persecution, has tended to keep them in their present state of intellectual debasement, by strengthening their prejudices, and driving them to the usual resources of indigence, demands the serious and dispassionate consideration of every friend of humanity. In our own country, hunted like beasts of prey from township to township, advertised as rogues and vagabonds, even rewards being offered for their apprehension, their condition is becoming daily more deplorable, while no asylum is offered to them, and no means are devised of remedying the defects of their habits, or holding out to the well-disposed, encouragement to reformation.

The *routing* of the Gipsies, as it is termed, from various parts of the south of England, has occasioned their appearing lately in great numbers in the northern counties. "The winter before last, severe as it was," Mr Hoyland states, "a gang of about fifty or sixty, lay upon the Bramleymoor, three miles from Chesterfield." In the summer of 1815, a numerous horde, who had been driven from the township of Rotherham, had two encampments in the neighbourhood of Sheffield: there were also encampments of Gipseys at Borough-Bridge, at Knearsborough, and at Pocklington, in the east riding of Yorkshire. A few continue all the year in London, except during their attendance at fairs in the vicinity: others go out twenty or thirty miles round the metropolis, carrying their implements with them; and are found, sometimes, assisting in hay-making and hop-picking, in Kent, Surry, and Sussex. Among those who have winter quarters in London from Michaelmas till April, a few take in summer still wider circuits, extending to Suffolk, Herefordshire, and even South Wales. In fact, there is reason to think the greatest part of the Island is traversed in different directions by hordes of Gipsies. One of the most important facts mentioned by Mr Hoyland, is the disposition, and even anxiety, manifested by some of those who winter in towns, to obtain for their children the benefit of education. Uriah Lovell, the head of one of the families, paid sixpence a week for each of his three children, who attended during four winters, a school for the Irish, kept by Partak Ivery. Partak, on being called upon to verify this statement, confirmed the account; adding that there had been six Gipsey children at his school, who when placed among others were reducible to order."

Professor A. W. Schlegel, of the University of Bonn, whose lectures on Dramatick Literature are so much admired in this country, and whose beautiful translation of Shakespeare into German has naturalized our immortal bard throughout all the North of Europe, has just arrived in London. M. Schlegel has been for several years engaged in philosophical researches, and his principal object in visiting this country, is the inspection of the Oriental Library of the East India Company which is particularly rich in Sanscrit literature. Schlegel is allowed to be one of the first Oriental scholars now in Europe, and he is understood to have been enabled, by his intimacy with Sanscrit, to throw great light on that curious subject, the Origin and progress of Language. Some of his philological views are to be found in a periodical work published by him at Bonn, under the title of the "Indian Library."

WINTER is the season for social enjoyment—the time for study—and the acquisition of knowledge—for contemplation and usefulness.

## THE POETRY OF LIFE.

Life, like literature, has its poetry, the illusions of which are equally enchanting with the spells worked around the mind by the Muses of Parnassus. They 'steep the senses in forgetfulness' of what is base and unworthy, and lead us into fairy retreats and charmed bowers. The poetry of life comprises our agreeable sensations, our tenderness, our magical associations of thought, our spirit-stirring emotions, and our noblest enthusiasms. With the fatiguing realities of our being it has little connexion; but all that is just and generous, belongs to it. The indefinable feelings of the soul, the overflowings of the heart, the 'thoughts that lie too deep for tears,' the hallowed recollections of by-gone events, the impressions made by the beautiful and the sublime, the nameless objects that embody themselves in dim outlines on the mind, but of which we can scarcely discern the forms—these compose the poetry of our existence. Its character is strictly ideal. It has little connexion with business, or trade, or traffic, with eating or drinking, or with any of the common occupations which we pursue. It is essence, not gross matter—spirit, not substance. *New Monthly Mag.*

## STATISTICS.

*Extract from Mr Ingersoll's Philosophical Discourse.*

There are half a million of scholars at the public schools throughout the U. States; and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students of law.

There are about ten thousand physicians and upwards of ten thousand lawyers.

There are about nine thousand places of worship, and about five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries and improvements in the arts.

Between two and three millions of dollars' worth of Books are annually published in the U. States.

Six hundred newspapers are published. There are more than one hundred steam boats, comprising more than fourteen thousand tons navigating the Mississippi.

The vessels of the U. States, by sea, perform their voyages on an average in one third less time than the English.

There are five thousand post offices, and eighty thousand miles of post roads.

There are three thousand legislators. There are two hundred printed volumes of Law reports.

The proportion of believers in the non-contagion of the yellow fever among the physicians is as 567 to 23 who believe in contagion.

## OLD TIMES.

Bishop Latimer's sermons are full of information respecting the state of England in his days; and in one of them he gives the following picture of the comfort, happiness, and industry of his father's family. "My father," says he, "was a yeoman, and had no lands of his own; only he had a farm of three or four pound by year, at the uppermost, and hereupon he tilled so much, as kept half a dozen men. He had walk for a hundred sheep, and my mother milked thirty kine. He was able and did find the king a harness, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath field. He kept me to school, or else I had not been able to have preached before the king's majesty now. He married my sisters with five pound, or twenty nobles a piece; so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours, and some alms he gave to the poor; and all this he did of the same farm; where he that now hath it, payeth sixteen pounds by the year, or more, and is not able to do any thing for his prince, for himself, nor for his children, or give a cup of drink to the poor." *Percy Anecdotes.*

## SPECULATION.

A writer in a Maryland paper calculates that *fifty millions* of dollars will be spent in the United States this year for ardent spirits. This sum, he adds, will pour down the throats of about 4,000,000 men, 75,000,000 gallons of liquid fire. A quantity sufficient to supply a constant stream of 8000 gallons an hour; a quantity, which if collected and put into a reservoir, would form a small ocean, on whose bosom might be anchored a line of men of war half a mile in length, or if gathered into a canal, would fill one four feet deep, 14 feet wide, and thirty miles long.

The idea of a Winter Rail Way on the Canal or Tow Path in New York may possibly be subjected to experiment. The Way and a Horse Walk might be so elevated as not to be obstructed by the ordinary snows.

Dr Burney in his celebrated History of Music, says, speaking of Dr Pepsuch—"in one of my visits to this venerable master, very early in life, he gave me a short lesson which made so deep an impression upon me, that I long endeavoured to practise it:—'When I was a young man,' said he, 'I determined never to go to bed at night till I knew something that I did not know in the morning.'"

## THE SEASON.

Surrounded by the countless blessings of the Beneficent Providence of the *Almighty*, when are we more emphatically called upon, than now, to remember the *poor* and the *destitute?* And what mere sublunary enjoyment can surpass the sublime and delightful sensations which are awarded to those, who, from their fullness and prosperity, spare a modicum to succour their necessitous, distressed or forlorn fellow creatures?


## London Books.

THE following books, belonging to the consignment lately made from London, are still for sale at the Counting Room of the CHRISTIAN REGISTER.

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Burns' Works, 4 vols. 18mo.
Blair's Sermons, 8vo.—containing the whole of
Do. Lectures, 8vo. [the Sermons.
Boileau's Philosophical Economy, 8vo.
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Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Churchman Armed, 3 vols. 8vo
Campbell's Philosophy of Rhetoric.
Elmhirst's Calabria Ulteriore, 8vo
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Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Shakspeare, 8vo
Armstrong's Errors of Generals, 8vo
Do. do. 16 vols. 18mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
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Panorama of Paris, 32mo, bds—many plates
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Pearson's Thesaurus Medicaminum, 8vo
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Voltaire Histoire de Charles xii 12mo
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Young's Night Thoughts, 48mo
Imlay's Am. Topography, 8vo
Smollet's Works, 6 vols 8vo
Shakspeare, 6 vols 24mo
St Augustine's Meditations, 8vo
Telemachus, Fr. and Eng. 2 vols 12mo
do Spa. and Eng. 2 vols do

## Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts.

Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

*Advertisement to this edition*—Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth.

## Sewall's Hymns.

THE second impression of the stereotype edition of the NEW YORK COLLECTION OF HYMNS is now for sale at the book-store of Cummings, Hilliard & Co. No. 1 Cornhill, and also at this office.

This collection has been adopted in eight churches. Considering the short time it has been known, and the difficulties always attending the introduction of such a work, this fact will be thought a sufficient recommendation of it to the notice of those clergymen and congregations who are desirous of a change. The 18mo size, on good paper, and well bound in sheep, will be furnished to societies in quantities at 40 cents a copy.

In this impression are a number of the 12mo size, on extra English paper, to be had in boards at 75 cents by the quantity, or $1,00 single.

## Anthems, &c.

IMPROVED edition of Anthems, edited by the Boston Handel and Haydn Society.—☞James Loring has for sale at his Music Bookstore, No. 2, Cornhill, Boston, and Isaac Hill, at the Franklin Bookstore, Concord, N. H. "*The Old Colony Collection of Anthems.*" Selected from the works of the most celebrated authors, and arranged for the Organ and Piano Forte, by the Boston Handel and Haydn Society—third edition, improved. The most popular Anthems in the former edition are retained in this improved edition.

*Extract from the Euterpeiad, a Musical Work, published in Boston.*

"The rapid sale of the two former editions of the Old Colony Collection, has induced the proprietors to issue a third. The present volume is much improved in every point, and we unhesitatingly recommend it as being replete with sound classical pieces of easy and familiar construction, and peculiarly adapted to the use of country choirs."

Among the pieces not published in the former edition, and many of which were never before published in this country, are the following:—Awake, put on thy strength.—*Jackson.* When the fierce north wind.—*Whitaker.* He was cut off. But thou didst not leave his soul in hell.—*Handel.* The sun that walks his airy way.—*Marcello.* Bow down thine ear, O Lord.—*Linley.* The Lord gave the word.—*Handel.* Who is his that cometh from Edom?—*Kent.* Hark! the vesper hymn is stealing. But as for his people he led them, &c.—*Handel.*

## Private Academy.

WILLIAM REED, late Preceptor of Milton Academy, gives notice that his school is open for the reception of a few more pupils, in the rear of No. 116 Orange-street. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education, and also in the studies preparatory to the University.

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An evening school is also just opened at the same place, for instruction in mathematics, geography, writing and in English studies generally.

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Reference. { TRUSTEES of Milton Academy. Rev. Prof. POPKIN, *Cambridge.* Rev. J PIERPONT.



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